

DRUMS, SWEAT AND TEARS

Fed up with leading lives of quiet desperation, men are pouring out their hearts to one another, seeking comfort in the power of brotherhood



DANNY TURNER

Men: construction workers, college professors, computer salesmen. In the suffocating dark of a teepee, squatting on naked haunches by a mound of sizzling rocks, they re-enact the sacred rituals of the Sioux and Chippewa, purifying their souls in the glandular fellowship of sweat. Men: media consultants, marketing consultants, media-marketing consultants. With hands cramped from long hours at their keyboards, they smack in happy abandon the goatskin heads of their drums, raise their voices in supplication to west African

tribal gods more accustomed to requests for rain than the inchoate emotional demands of middle-class Americans. Men: Jungian therapists, substance-abuse counselors, Unitarian ministers. Mustaches quivering with freshly aroused grief, they evoke the agony of drunken fathers, of emasculating bosses, of a culture that insists on portraying them as idiots who would sneeze themselves to death if their wives didn't come up with the right antihistamine. Yes, men. What teenagers were to the 1960s, what women were to the 1970s, middle-aged men may well be to the 1990s: American culture's sanctioned grievance carriers, dilli-



gently rolling their ball of pain from talk show to talk show.

These are exciting times: the men's movement is dawning, the first postmodern social movement, meaning one that stems from a deep national malaise that hardly anyone knew existed until they saw it on a PBS special. The show was "A Gathering of Men," Bill Moyers's 1990 documentary on the poet Robert Bly. Bly's is a voice in the desert of America's backyards, calling for the missing father—the father whose indifference, abuse or alcoholism has permanently wounded his sons. The broadcast "gave shape to the disconnected, rambling conversations that had been taking place all over the country," Moyers says. Since then, Bly's new book, "Iron John," has spent 30 weeks on the best-seller list, a stunning achievement for a cross-cultural analysis of male initiation rites. Another current best seller is Sam Keen's "Fire in the Belly," a book about what American men lack. There are at least two national quarterlies devoted specifically to the movement—MAN!, with around 3,500 subscribers, and Wingspan, with a (free) circulation of more than 125,000. And the past year has seen a flurry of interest in new general-interest men's magazines, including a failed venture by Rupert Murdoch and Rolling Stone's soon-to-be-published Arrow. Hundreds of men's groups around the country—163 in the Northeast alone—sponsor hundreds of conferences, workshops, retreats and gatherings. If the epiphenomena of the men's movement seem a trifle outré—wanna-be savages banging drums in the moonlight on weekend camp-outs—this was no less true of the women who ignited the feminist movement with the flames from their own burning brassieres.

Uplifting sweat: And it is a movement about which hardly anyone can feel neutral. Many men have found a weekend retreat to be a profoundly moving and impressive experience. Among them is Quinn Crosbie, the 49-year-old director of New Start, a counseling center in Santa Monica, Calif., who had his first ritual sweat this month at a men's retreat in Topanga Canyon: "We were chanting and sweating and screaming and hollering. It was fun and uplifting because it involved prayers and a lot of affirmation. People talked about pain." Many other men, of course, regard the chance to spend several hours talking about pain as a great reason to see a movie instead. "Thank God I haven't spent any of the '90s on either coast," says Chicago lawyer Tom Lubin, who welcomes men's retreats as a chance to stay in the city and meet the women left

Prayers and affirmation: *'Alone, we don't know what the hell we're doing'*



STEPHEN SHAMES

Reborn into a more serious life: Single dad Lima with his daughters

behind. "Before I heard about this trend, I was thinking of moving."

What the movement doesn't have, at least not yet, is a serious political or social agenda. There are groups working to make divorce and custody laws more favorable to men, but it would be a mistake to think of the men's movement as merely a political response to feminism. White men cannot plausibly claim to be underrepresented in the upper echelons of American society. Nor is the movement concerned with the quotidian lives of men in relation to their lovers and families. It is not about taking paternity leave, taking out the garbage or letting one's partner come first. The movement looks inward. It seeks to resolve the spiritual crisis of the American man, a sex that paradoxically dominates the prison population as overwhelmingly as it does the United States Senate. "The women's movement has made tremendous strides in providing a place for women in the world," says Eric McCollum, who teaches family therapy at Purdue. "The men's movement is going to provide a place for men in the heart."

Take Larry Lima, who made a fairly typical middle-class mess out of his life after a promising start, earning more than \$100,000 a year in his late 20s as a medical-devices product manager in Boulder Creek, Calif.

In short order Lima's father died, he had major surgery on his back, he lost his job, his wife lost her job, they divorced and Lima realized he was an alcoholic. Sober and back in his hometown of Summit, N.J., with two young children, he signed up for a men's weekend at a lodge in the Adirondack Mountains. In the atavistic silliness of dancing and drumming by firelight, in the third-degree agony of squatting alongside red-glowing rocks in the stifling darkness, he felt himself cleansed and reborn into a new, more serious and responsible life. Talking with the other men that weekend, he realized the importance of men learning from one another, because—and who should know this better?—"alone,



MILICENT HARVEY

ROBERT BLY

The paterfamilias of the men's movement, Bly is a poet and writer who achieved national prominence through Bill Moyers's PBS special, "A Gathering of Men." The winner of the National Book Award for poetry in 1968, he is the author of the best-selling "Iron John"

(Addison-Wesley, 1990).

we don't know what the hell we're doing."

Lima was a fairly representative men's movement man: white, white-collar, in his 30s and divorced. He had few male friends with whom he shared anything deeper than a beer. He was not that much-ridiculed figure, a "sensitive" man. The men's movement makes a point of not propagating "sensitivity" of the wispy, flaccid, moonstruck variety. It does, however, promote "communication." Elaborate rituals have been devised to help men overcome the cultural taboo against revealing emotions. Men's groups typically set aside a special time for members to talk about their feelings. Many have found it necessary to outlaw diversionary topics such as sports, politics and cars. At the men's retreats run by psychotherapist Wilbur Courter in Kalamazoo, Mich., he forbids participants even to mention their jobs, leaving most of them "almost speechless." Courter says his work "is directed toward helping us become better human beings instead of better human doings."

Talking stick: Sex is usually a permissible topic, although it is generally disguised under the rubric of "relationships." As Allen Maurer of the Texas Men's Center explains, "Rather than talk about women's anatomy, when we talk about sex, we talk about how we feel about it." Borrowing from Native American ritual, some groups use a "talking stick," a ceremonial object that guarantees the floor to whoever holds it. This is a good way to make sure that everyone gets to say what's on his mind without interruption by the rest of the group. But it's not hard to imagine how women, to whom the easy exchange of intimacies comes naturally, must view this quaint masculine practice: *Aha, men are finally learning to talk about their feelings. But they have to hold a stick to do it.*

For many informal men's groups, communication is the end in itself. Ed Hunnold, a lawyer and founder of the Men's Council of Washington, was drawn to the movement by "a keenness for male friendship." He knows many men—like him, happily married and well adjusted—who wake up to the realization that their circle of friends had dwindled to "their wife and another couple they go out with together." But the men's movement also has a more profound strain, a romantic assertion of primitive masculinity in all its innocent strength and virtue. This is at the heart of Bly's "mythopoetic" approach to male malaise. He analyzes contemporary American culture in terms of pre-Christian fables and concludes, unsurprisingly, that we are sadly lacking in kings, wizards and enchanted forests. "Iron John" is an extended exegesis of a single long, convoluted and previously obscure fairy tale. Its central characters are the innocent young son of a king and a hairy, beastlike man who lives deep

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DANNY TURNER

Wild things: *Take up your drums, grab an ax and leave your inhibitions behind in the parking lot*

in the forest. The beast is captured and locked up in the castle, but the boy helps him escape and then, afraid of being punished, runs off with him to the forest, where he grows into manhood. Many adventures ensue, at the end of which boy, king and beast are reconciled. The boy, of course, marries a princess.

Drawing on bits of anthropology and a vast knowledge of world literature, Bly elaborates this tale into a survey of the ways in which traditional rural cultures have handled the crucial emotional passages in a boy's life: separation from the mother and initiation into the world of men. He concludes that the typical American family does the first incompletely and the second hardly at all. This, in fact, has been more or less the case ever since the Industrial Revolution created a separate sphere of "work" for men, while leaving everyone else behind at home. Even when nominally living at home, the father often spends most of his time and energy elsewhere; he "loses his son five minutes after birth," Bly writes. The elders who in other cultures would initiate the youth into the customs of the tribe are off playing golf in St. Petersburg. The consequences, says Bly, are lives blighted by "fa-

ther-hunger," which manifests itself in emotional immaturity, general unhappiness and a volatile impatience with the surrogate father figures of our society. On this in turn Bly blames all manner of delinquency, down to whippersnappers in university English departments "deconstructing" their elders.

Bly reserves a special pity for what he calls "soft" males—those who, lacking a strong masculine image from childhood, have been duped by feminism into surrendering their natural birthrights of righteous anger and self-assertion. This has sometimes been misunderstood as an en-

dorsement of the long-discredited values of the Paleolithic. Thus Betty Friedan, the pioneering feminist, sneers at "the so-called men's movement. They say, 'Feminism has made wimps of you. Get back to your cave man.' It's a definition of masculinity based on dominance." But to look at Bly—white-haired, gently spoken, a poet by trade—is to wonder which cave Friedan thinks he crawled out of. In fact, nowhere does Bly imply that men should dominate women; he thinks they sometimes need to fight, but he would have them do it as equals.

One needn't accept Bly's mythopoetic argument in every detail to grasp the power of his concept of father-hunger. Myths speak to something basic in the human psyche, but it may not be entirely fair to use mythology as a standard against which to measure actual human societies. Bly romanticizes the peasant culture in which fathers and sons worked together in the fields, but historians tend to doubt that emotional health was really the defining characteristic of the Middle Ages. On the other hand, we cannot deny the pathology of the modern family, in which the average father, according to statistics from the Family Research Council, spends just under eight minutes a day in direct conversation with his children, and roughly half that if his wife also works outside the home. The strong emotions many men experience when exposed to the soothing drone of Bly's storytelling make it plain that he has touched something deep and powerful within them. "I would guess that most of the men who are involved in this



JAMES D. WILSON—NEWSWEEK

SAM KEEN

A self-proclaimed

"Episcopalian among charismatics," Keen is the voice of pragmatism amid the poetry. In his best-selling book "Fire in the Belly: On Being a Man" (Bantam, 1991), he argues that men cannot find themselves without first separating from the world of women.

movement are men who've come to understand how they've been abused as children," says Jim Conn, a Methodist minister at the Church In Ocean Park in Santa Monica, Calif., and a former mayor of that city. He means abuse in its broadest sense: "sometimes by mothers, sometimes by fathers, sometimes by entire family constructs."

Abused by one's entire family construct—how much more victimized can one be? John Lee, publisher of *MAN!* and author of "The Flying Boy," an autobiographical account of growing up with an alcoholic father, contends that the men's movement "is really at its root and core about abuse and oppression." This is not in his view contradicted by the fact that most of the participants are white males, generally considered the most privileged segment of American society. In fact they have been abused and oppressed all along but just didn't realize it. For one thing, every white male in this country had a father, and usually that was a source of abuse right there. Then society turned them into "success objects" valued only for their salaries—a complementary form of oppression to that which values women only as "sex objects." "They gave white males the semblance of power in return," Lee says bitterly. "We'll let you run the country, but in the meantime, stop feeling, stop talking and continue swallowing your pain and your hurt and keep dying younger than you need to be dying." In recent years the death rate for American men has been 40 percent higher than for women. Lee regards that as another form of oppression: the tyranny of mortality.

So men are victimized by nothing less than industrial civilization, which has stolen the father from the home, alienated man from nature and forced him into a suit and tie so he can run the country. Not to speak of all the men who also have to wear suits and ties and never get to run anything more important than a county sales-tax office. No wonder men are rebelling. No wonder one form the rebellion takes is the "Wild Man" retreat, in which men who ordinarily might not know which end of an ax to grasp live out a fantasy of aboriginal frolic, confined to a weekend and purged of any practices that might offend contemporary sensibilities, such as ritual mutilation or chemical intoxication.



STEVE LEONARD—BLACK STAR

DOUGLAS GILLETTE

Simplifying the structure of a man's personality is no small task. But in "King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine" (Harper San Francisco, 1990), Gillette and coauthor Robert Moore explain how every man can lay claim to having it all.

cants. The Texas Men's Center runs six to eight of these a year in various parts of the country, generally drawing upwards of 100 men who pay \$249 each to leave their inhibitions behind in the parking lot. Drumming is an essential ritual in these gatherings (following story). So is a couple of hours in the sweat lodge, typically a structure of canvas and tree branches brought to an insufferable 150 degrees by rocks heated in a fire. Sweating is a wonderful communal ritual, the lowest-common-denominator human activity. No one has to worry about his performance in a sweat lodge. And the heat, the dark, the steam and the herbs (typically sage) the men inhale or rub on one another combine to create a hypernormal state, which is what men have always sought on Saturday nights anyway. "I would say that the majority in the sweat were moved beyond their rational faculties," recalls Conn of one such experience. "There was a lot of crying, screaming, yelling, gurgling sounds that came up." Much of it, of necessity, is fairly free form; as

James Sniechowski, founder of The Men's Work Center in Los Angeles, puts it, "Nobody knows what a postprimitive ritual should be, now that we don't live in the woods anymore."

But they know what they are seeking. They are seeking communion with other men, an "honoring" or a "blessing," as it is called. This is the quality that was missing in their relationship with their fathers and that they have been seeking ever since, often from women. It is no accident that many men find their way to the men's movement after the breakup of a marriage or long-term relationship. Love fails them because they expect women to heal the wounds of their boyhoods, and that can come only from other men. "I think," says Conn, who was divorced twice before coming to the men's movement, "a lot of women are saying, 'I don't want to listen to this anymore. You'd better go find your father or your brother.' They've thrown up their hands in exasperation. For me the realization was my own divorce. I had to say, 'Wait a minute, there's something that I can't learn from women and I never learned it from my father.' So I turned to other men."

"As children, we went to our mothers when we skinned our knees. Our fathers weren't very sympathetic. So it's very valuable to learn that men can be sympathetic, and I had to learn it by doing, by sitting in a room with men and saying 'This hurts' and having somebody say, 'I know.'"

So there it is, the solution to the alienation of modern life, the key to surviving the spiritual crisis that descends when, as Maurer puts it, "we find out at age 40, having three or four marriages and seduced lots of women... having a Porsche... that doesn't do it." Can a movement that teaches there is more to life than that be all bad?

But, then, what happens when the weekend is over and the Wild Men get back into their cars and the cellular phones are already ringing their strident demands? The script is overdue, the client is frantic.

They'll just have to work next... damn, that's their weekend with the kids. What now?

What now is that we need another revolution. In the 18th century, men made the world over in their image; now they look in the mirror and strain to catch a glimpse of the Wild Man beneath the tie, and they ask: is it too late to start over?

Listen—hear that drumming? Is that the call of the tom-tom in the woods?

Or the thump of your lonely heart?

JERRY ADLER with
KAREN SPRINGEN in Chicago,
DANIEL GLICK in Washington and
JEANNE GORDON in Los Angeles



ROGER KOSE—STANDING STONE PRODUCTIONS

Going for the hypernormal: Heating rocks for a sweat lodge

Heeding the Call of the Drums

All over America, the ancient, primal art of drumming is helping men find a voice of their own



JACQUES CHENET—NEWSWEEK

It's Wednesday evening, and Bruce Silverman is calling the Sons of Orpheus men's group and drumming troupe to their sacred space, a whitewashed loft alongside an expressway in Emeryville, Calif. He sets up a steady thump on one of the six large congas at the far end of the room, and men begin to appear, as if the drum itself and not the clock had summoned them from offices, campuses and construction sites all over the San Francisco area. Other drums join in. The beat grows louder; it picks up speed, turns into a rushing river of sound that divides into streams and strands into which men toss the bright plinks of bells and chimes. Thirty or 40 men line the room now; they dance, they chant, they invoke the Spirit of Deep Masculinity, the West African god they call *Hepwa*. The six mighty congas fill the air with their rhythmic thunderclaps of percussion, demonstrating at least one elemental truth about men: they like to make noise.

Silverman, who has been leading the Sons of Orpheus since they were organized four years ago, occupies one of the fastest-growing job categories in California, hyphenated therapists. He is a drummer-therapist, which, as he likes to point out, until recently in most cultures amounted to the same thing. The drum was humanity's first big advance in medical technology, a doorway to the spirit world's healing powers. "A piccolo will get you there," Silverman says, "but a drum will get you there quicker."

The drum serves many functions in meetings of the Sons of Orpheus. Its room-filling thunder defines a ritual space around the men, a bubble of noise within which they feel safe and protected. Its irresistible rhythms break down the ego's defense mechanisms and get it up and dancing. The very materials of which it is made, wood and skins, give it the aura of the sacred earth. Its ability to convey portentousness is unequaled in the musical world except by the pipe organ. This makes it the ideal accompaniment to the "check-in" ceremony, in which the men share what's on their minds that day. It lends a Wagnerian dignity to even the most mundane complaints about missed promotions or ungrateful lovers, and no sound known to mankind can equal for sheer emotional impact the silence that comes when a drumbeat suddenly stops. And, of course, it makes a lot of noise. How else are you going to get the attention of the gods, especially when your ritual space is right next to an expressway?

Among men's groups, Sons of Orpheus is unusual in that it is also a professional troupe, performing for (and sometimes with) both men and women.



THE NEW MAN TALK

WILD MAN: A term taken from "Grimm's Fairy Tales," used by poet Robert Bly to describe a passionate man who is the embodiment of emotional strength and spontaneity.

SOFT MALES: Bly's term for men who have lost touch with the Wild Men in themselves and lack the ability to act decisively or instinctively.

WARRIOR: A character trait that makes men capable of outrage and principled action but not physical violence.

DRUMMING: An activity used at men's gatherings to help bond the individual to the group through a shared, primal, creative experience.

SWEAT LODGE: An enclosed space usually built from saplings and tarps and warmed by heated rocks where Native American men have traditionally gone to perform a ritual of purification.

MALE MYSTIQUE: Outmoded but prevalent definitions of the so-called ideal male, especially those that include the characteristics of toughness, competitiveness and lack of emotion.

TALKING STICK: A staff or stick, often carved or decorated, that gives the bearer the right to be heard without interruption.



JAMES D. WILSON—NEWSWEEK

The quickest doorway to the spirit world:
The Sons of Orpheus in full revelry (above), Babatunde Olatunji (far left)

Novices are given a Brazilian *ganza* to shake, a cylinder filled with something like seeds that makes a pleasant whooshing noise audible for approximately three feet. This is because although drumming is a natural activity, most amateurs can keep a reliable rhythm only within a narrow range of approximately two beats per second. Most other men's groups are content just to make a lot of rhythmic noise and have been known to beat out time on plastic bottles when more conventional instruments were in short supply. But for all of them, percussion, like perspiration, is a major unifying and celebratory ritual, a link to man's primitive, vital, pagan past.



BILL SCOTT

MICKY HART

A drummer for the Grateful Dead since 1967, Hart is the world's greatest authority on, frankly, noise. His book, "Drumming on the Edge of Magic" (Harper San Francisco, 1990), is about the beauty and power of drums, gongs, chimes and anything else you can hit with a stick to make music.

Because the drum is pagan, no doubt about it. In many aboriginal cultures even today, a man without a drum is like a man without a voice. Bruce Gladstone, a clinical psychologist in the rural, arty California

community of Ojai, participates in drumming rituals arranged around those quintessentially pagan festivals, the solstices and equinoxes. "The voice of the drum is the voice of the belling in the solar plexus," Gladstone says; a liberating, decivilizing, anti-intellectual experience, the distillation of wildness.

And for just such reasons, have you ever heard a drum played in church? Well, actually, Babatunde Olatunji, the great African drummer who now teaches in Harlem, used to play drums in an AME church in his native Nigeria. But he also concedes the animist power of drums—the spirit of the tree (teak) from which the body of his drum was carved, the spirit of the animal (a goat) whose skin made the drumhead. "Listen," he commands, as he drops the palm of one hand flat in the center of a West African *djembe*, to make the deep, almost musical boom he calls *gun* (pronounced *goon*). (He distinguishes two other sounds, a vaguely alto note he calls *go*, produced with the fingers on the drum's edge, and the ringing *pa*, which he makes by brushing the drumhead with the side of his hand.) "There is only one *gun*," he intones reverently, "and the only place you get it is in the center of the drum. Drumming helps man be at peace with himself. He can find the center."

Percussive power: In fact, Olatunji believes that once again in its more than 20,000-year history, the drum is making one of its periodic returns to fashion. His own seminal hit 1959 recording, "Drums of Passion," has been reissued as a compact disc, which suits the music well. He has collaborated on an album with the great American drummer Mickey Hart (of The Grateful Dead) that will be sold as a package with Hart's forthcoming book, "Planet Drum." Hart is also the author of "Drumming at the Edge of Magic," a celebration of percussion in every form known to man from foot-tapping to the Chinese gong. He is one of the world's great collectors and players of drums, bells, chimes, gongs and cymbals, and a great believer in their powers. At the American Booksellers Association convention in New York a few weeks ago he ended a concert by leading an impromptu conga line down to the lobby of the Marriott Marquis hotel and then out into Broadway—200 chain-store buyers and publishing executives marching through Times Square at a quarter to midnight, beating ferociously on the plastic drums they had been given as banquet favors. And then, as if by magic, dozens of empty cabs appeared on Seventh Avenue, and stopped, as if it were the most natural thing in the world to be summoned by thumping tomtoms, and took them back to their hotels.

Is that power, or what?

JERRY ADLER with
ANTHONY DUIGNAN-CARRERA in San Francisco
and JEANNE GORDON in Ojai

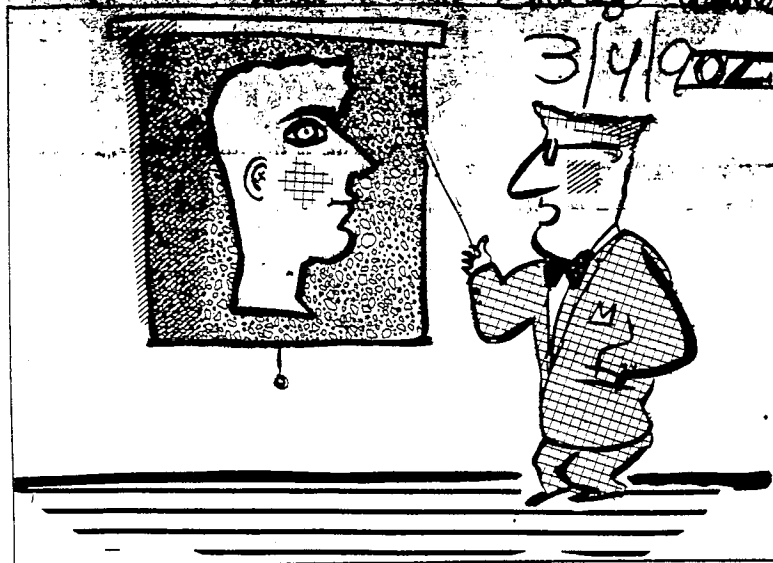


Illustration © 1990 by Tom Bachtel

Scoping out the mysteries of men

Do real men study masculinity?

Increasingly, the answer is yes. And on college campuses across the country, women also are signing up for burgeoning curricula exploring the male experience.

"Masculinity is in transition," says Rocco Capraro, assistant dean of Hobart College, which just concluded a nearly two-month annual conference on the topic. "Men are changing and the world is changing all around men," he says, "and more men are questioning the predominate models of masculinity."

As a result, Hobart, in Geneva, N.Y.—as well as other institutions—are bolstering their academic menus with men's studies offerings. Taking their lead from women's studies programs, the institutions are offering a wealth of courses, workshops and seminars examining everything from the history of masculinity, to

new health and sexuality issues, shifting fatherhood and career priorities and men-women relationships.

Ten years ago, there were 40 or 50 courses offered at colleges nationwide. Now, says Capraro, who helped found Hobart's conference five years ago, there are more than 200 academic institutions formally exploring men's issues.

Some, like Hobart, are using a feminist foundation.

"We want to extend feminist thinking to the male community," says Capraro, "to support women and help men work through the confusion."

Hobart also requires male students to complete a workshop on acquaintance rape prevention, which also explores issues of power and male-female communication.

L.B.

International Trends
-New Masculinity

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cc: Karen
Glad
Steve
Files

Swapping Mr. Macho for Mr. Sensitive

Madison Avenue is remaking its image of men.

Take a look at the men in a recent campaign for Claiborne, a men's fragrance from Liz Claiborne. One wonders if his masculinity is on the wane. Another admits that the future is scary—when he looks in the mirror he sees his father's face and it stops him cold. A third, watching a woman while sitting in a bar, is uneasy because he cannot decide if she is smiling or laughing at him.

"A lot of men today don't want to be seen as a strong, silent John Wayne type," says Robert Reitzfeld, creative director of Altschiller Reitzfeld Davis/Tracy-Locke, the New York agency that created the campaign.

Most advertising is still aimed at women, but more and more advertisers in the last year have begun spending millions of dollars to tell men that they can indeed be sensitive, caring and not afraid to show insecurity.

Along with the Marlboro man and the backslapping of beer commercials, some advertising is now showing men cooking, washing dishes and taking care of children.

Advertising has been slow to change how men are portrayed, some agency executives say, because their clients have been reluctant to abandon old concepts.

Nonetheless, advertising is beginning to reflect the changing roles. A commercial for Cascade dishwashing powder, for example, shows two men having anxiety attacks before a dinner party because their drinking glasses are covered with spots. Also, a



A Healthy Choices frozen dinners ad is one example of the new image of men in advertising.

Tylenol commercial shows a father nursing his sick child.

"Advertising showing men being involved with children helps to legitimize the behavior," says George Pleck, a psychologist specializing in family issues at Wheaton College in Norton, Mass.

Most behavioral experts applaud the advertising industry for presenting a more realistic portrait of how many men live today, but some warn that this advertising may produce a backlash from men.

"Society still doesn't respect men who make a job of taking care of the home and children," says Warren Farrell, a San Diego psychologist and author of the book "Why Men Are the Way They Are," (McGraw-Hill, Inc., \$4.95). "That is going to make for a lot of angry men."

New York Times

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Pro Balls

Michael Messner, author of Power at Play, examines the way sports

What got you interested in the relationship between sports and masculinity?

My father was a coach and I grew up playing basketball. Until I was about twenty, I based my self-image on how good an athlete I was. Then, in my first year at college, I discovered I was too short to be a forward and too slow to be a guard and just right to sit on the bench. I had an identity crisis. So I became a sociologist and began my research on the subject about ten years ago.

When did sport become sports?

At the turn of the century, during the industrial revolution. Organized sports were a defensive reaction to changes in work and family and even the women's movement. Fraternities, the YMCA, and the Boy Scouts became institutions where men could be men and train boys in "masculine" ways. It was an upper-middle-class, privileged idea of masculinity. At the time, medical science claimed that it was harmful for women to compete in athletics and that black men were incapable of playing sports because they lacked the cognitive and physical abilities.

Things have changed.

Yes and no. One guy I interviewed told me, "A woman can do any job as well as a man, but I'll be damned if she can take a hit from Ronnie Lott." That was an interesting statement, because if you'd seen this guy, you'd have known that he couldn't have taken a hit from Ronnie Lott—like 99 percent of the rest of us. But he used Lott not only as a symbol of male superiority over women but also as a way to prove that some men are superior to other men.

Is an athlete's sense of superiority the result of his physical ability, or other factors, like race or class?

Once lower-class men and black men fought their way to the top in athletics, middle-class men, to a certain extent, removed themselves from playing. But that doesn't mean that athletics aren't important to them. To them, the more violent athletes—the boxers, the Mike Tysons and so forth—become "proof" of their



superiority over other men. There's been a shift in middle-class masculinity, and I think it's reflected in Robert Bly's mythopoetic men's movement. This new style of masculinity, largely among professional white men, is more expressive, empathetic, and nurturing, but no less into control and power. Men still don't question the privileges and the power they have in society.

What's the difference between the Washington Redskins locker room and a typical Robert Bly weekend?

Pro athletes draw on the wild man within themselves in order to become mythological beings; the men at the Bly weekends draw on mythology to get in touch

with the wild man in themselves. One similarity is that women, as *real* people, are irrelevant in both contexts. In the locker room women are highly sexualized objects men talk about to gain status with one another. And Robert Bly talks about women as people men need to pull away from. Also, I think that most of the guys attending the Bly weekends aren't on steroids.

Why is being a devoted sports fan so important to many men?

Attachment to a team is a way to be a member of a community. On another level, it's a way to maintain a connection to one's father. I related to my father through basketball, and most men had

Interview by Roger Trilling, *Details'* West Coast editor.

sports shape our masculinity

many salient emotional moments with their fathers either playing or watching sports. Continued attachment to a team, especially the team of one's boyhood, rekindles those feelings of closeness.

Is there more security for minority athletes in pro sports than in other professions?

Athletes have to become very famous and make lots of money—which very few do—because often they don't have the skills that translate into nonathletic careers. And nonathletic positions in pro sports—coaching, management, administration, media—are not that open to black males.

So a lot of athletes end up unemployed.

That's not what we see in the media, but it happens all the time. Those who don't have good educations or resources to fall back on end up struggling, dealing with identity and work-related problems, and not making much money. This has an impact on their families. Domestic violence tends to be common. You saw this with Sugar Ray Leonard, who had packaged himself as a great family man. Well, he might have been a great family man while he was an athlete, but that changed when he was out of the spotlight. After he retired he was using cocaine and beating his wife. When you train a man to use his fists and reward him for using them, and then his life begins to fall apart, it should be no surprise that he'd use those fists on his wife.

Do you think there's any truth to the cliché that sports are a kind of stylized warfare?

There's a connection in terms of lore, values, and language. Football announcers use terms like "throwing the bomb," "blitzing," and "trench warfare," and it goes the other way, too. Bush, during Desert Storm, referred to his "game plan." But not all societies see sports in those terms. Some Native Americans, for instance, play games with the objective of coming up with a tie. There are no winners, no losers, and a lot of cooperation and skill are needed to reach that conclusion. The idea that sports naturally emerge from our need to wage war is wrong. They're a manifestation of a warlike society.

Do you have any evidence that there is a higher incidence of violence against women by athletes than by other men?

Recent studies on date rape suggest a higher incidence among men identified with fraternities and athletic teams. Their peers are likely to encourage them to see women as objects to be conquered. Of course, the media feeds that rape-culture ideology, too. Many of the stories about Magic Johnson being HIV-positive emphasized how women make themselves sexually available to pro athletes, especially such stars as Johnson or Wilt Chamberlain. It doesn't matter if it's one woman or 20,000—a red-blooded American man will take advantage of the situation and have sex with her. This implies that men have an uncontrollable sex drive and that it's a woman's responsibility to draw the line. It's a Victorian idea that just lives on and on.

Does it work in reverse? Do athletes see themselves as meat, too?

Yes. Another guy I interviewed didn't realize until he was in his late forties that he'd never really enjoyed sex. When he hit mid-life, he realized that his relationships had been very shallow and that he had never relaxed during sex. He'd essentially been a performance machine in bed as well as in the gym.

Is it important for athletes to be business-oriented, given the high salaries in pro sports?

I think so. Really well-paid players take a lot of flak for looking out for number one and not being self-sacrificing. But I think they're smart. Some superstars who have mega-million dollar contracts know it's in their interest not to play when they're hurt. I think if all players had that much job security, they'd probably do exactly the same thing.

Which sports do women do as well as or better than men?

There's been an increase in the number of women playing sports in the last twenty years and a phenomenal increase in their performance. The gap between men and women marathoners is closing so quickly that women will soon be moving at the same rate as men and maybe beating them. That gap has been closing in other sports, too. All the best times in cold-water distance swimming are by women, whose higher body-fat ratios make them more buoyant and insulated. And there are exercises in gymnastics, like the balance beam, that men cannot do. But these are the extremes of physical form.

For the great majority of us, however, there isn't a huge difference between women and men.

Are there many openly gay athletes?

Among women, Martina Navratilova is probably one of the best examples, but she pays a price for being an out lesbian in terms of lack of endorsements. In general, being gay and being an athlete do not compute, because gay is considered unmasculine while athletes are supposed to be exemplary men. From my research, a gay athlete could deal with public attitudes about coming out, but the fear of coming out to friends and teammates is too much.

Why is there such a schism between jocks and more creative or intellectual types?

It's not as clear-cut a split as you'd expect, it's just kept quiet. One football player I know was into dance and opera and hid it because he was afraid that people might assume he was gay. It's also class-based to an extent—lower-class men often describe fitness activities as toughening their bodies, and upper-class men describe them as promoting health. Same activity, different definitions.

To what extent are athletes masochists?

I wouldn't use that term, but there is an element of masochism in the relationship between coaches and athletes. To get the most out of athletes, coaches tend to use what Dave Meggyesy calls the "doomsday weapon," which is to threaten the athlete's masculinity and call him a "sissy" or a "woman" if he doesn't play while he's hurt. The result of the pain principle is a lot of injuries and shorter lives. Pro football players only average about fifty-five years.

An athlete must know that he's screwing up his body.

He does and he doesn't. He knows something is wrong because his body is sending signals of pain. But in big-time sports men go through years of training to disconnect their bodies from their minds. A former major-league catcher I interviewed had all these injuries, and when he was cut from the team—essentially because he was so beaten up—he was shocked. He felt that he'd taken such good care of himself that he would have been good for a few more years.

Do you think sports waste human bodies?

Not at all. Sports can be a very healthy enterprise. Every man I interviewed experienced the exhilaration of the game, whether it was the drawing together of people or the perfect Zen-like moment.

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Male Enlightenment 101



AP Laserphoto

"I'd like to be home a lot more than my father was. I would like to think when I marry I will split all the work: the child-raising, the housework, the cooking."

— College student Michael Pastreich (above right)

By Michael Tackett
Chicago Tribune

ST. LOUIS—The young man who wants to be a rabbi sat on a desk in front of his college classmates to bare a bit of his soul.

From an early age, Aaron Bisno said, he had been troubled about his relationship with his father. There were always gaps. Gaps in love and affection. Gaps in praise. Gaps in time.

To illustrate his point, he played a tape of the Harry Chapin song "Cat's in the Hat," which begins: *A child arrived just the other day. He came to the world in the usual way. But there were planes to catch and bills*

to pay. He learned to walk while I was away. And he was talkin' before I knew and as he grew, He said, "I'm gonna be like you, Dad, You know I'm gonna be like you."

This was the kind of father many boys knew, a man whose time was spent at work with little left to give at home, said Bisno, a senior from Macon, Ga.

"Every man is a son, and every man has to decide if he wants to become a father," he said. "We as men are socialized to step into their personalities. The father is the first man the son sees, the first man who loves him and he loves. There is an incredible amount of influence. It is a very powerful relationship and very little understood."

Attempting to better understand this relationship, and how it will affect a man's role in the family of the 1990s, is the reason for the class, "Sex, Love and Intimacy: Men in Relationships," at Washington University in St. Louis.

As a measure of how interest in the subject is growing, consider that professor Don Conway-Long thought he might have trouble just filling his class of 35 students. After all, he thought, the course was part of the women's studies curriculum, and he feared men on campus would be skeptical, if not belittling.

Instead, more than 100 students, half of them men, had to be turned away.

Harry Brod, a professor of gender

See Males, pg. 6

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studies at Kenyon College in Gambier, Ohio, and former spokesman for the National Organization for Changing Men, said there is increasing interest among students in studying the role of men in families. Twenty years ago, he said, there might have been a handful of courses that examined men's relationships in the family and with others; today, he estimated there are more than 200 such courses at colleges and universities throughout the country.

"Men are now feeling threatened by something women have been dealing with for a generation—the presence of the double day, of having to work hard at a job and again at home," Brod said.

Tension will build

It represents a tension that will only build. A new report by the National Research Council estimates that within 10 years, 75 percent of women with young children will be working.

Conway-Long mockingly said the interest in his course probably developed from its suggestive title. More seriously, he believes some of today's younger people want to examine critically how they can cope with two careers, raise children and achieve financial security.

The problem for young men and women is that career success is increasingly associated with long hours. That means being absent at the family dinner table, the Little League diamond and the school play, all at a time more young men want to participate in child-rearing.

"There's a growing awareness that the old answers aren't answers," Conway-Long said. "The traditional masculine structure, the macho man role, is not very satisfying to many of us."

"We want more. We want to be better male parents. We want more than our fathers gave us. And women are challenging us to do something different."

Most of today's students and younger adults grew up in households with mothers and fathers in fairly rigid roles. Many of Conway-Long's male students say they do not want to follow their fathers.

"I'd like to be home a lot more than my father was," said Michael Pastreich, a senior from St. Louis. "I am hoping to do things different than the way it was done for me. I would like to think that when I marry, I will split all the work the child-raising, the housework, the cooking."

"But I see the possibilities that I will end up in a traditional relationship. I am hopeful it will be different."

Equal partnership

Conway-Long's female students say they want an equal partnership in marriage, with tradeoffs, but they fear the do-it-all dad remains a species still in a lab somewhere.

"I think it's going to be very difficult for our generation," said Susan Kevorkian, a senior from Ann Arbor, Mich. "Men my age are going to have to say, 'OK, I'm not going to ascribe to these certain social standards.' Until it becomes more acceptable, people are going to have to take more risks."

Kevorkian said she hopes for an "egalitarian situation" with a husband. "I wouldn't have to ask him to do the dishes or the housework or stay with the kids," she said. "It would be assumed."

It's difficult to say whether Conway-Long's class represents any larger movement among students. But professors like Conway-Long and Brod contend that a restructuring of traditional roles, though slow and subtle, is at work.

"Creating roles is not natural," Conway-Long said. "It takes a while to get there. What we are trying to do is make the students think in ways they don't think now."

"The male students all want to be better fathers, but they don't think, 'How are you going to do that?' All they do is desire it. They want to be better at work and a better father. Excuse me, but how are you going to do that when you have to work a 60-hour week?"

Aaron Buckwalter, a senior from New York City, said he took "Men in Relationships" to help him answer that question.

"I sort of had an understanding of the dilemmas facing today's men," he said. "But I noticed, as a man I was expected to do two things at once: to be more sensitive and open and understanding—to get away from the macho male attitude—and

then I found a lot of women still expected to have a male who is dominating and falls into the traditional role."

"I felt I couldn't win either way I went," he said. "The big problem is how you can do both and not fall into either stereotype. My fear and problem is that I am ready to adapt and change, but I feel a lot of women aren't ready for that change. I don't feel supported in changing this male, aggressive, dominant form."

Concerns about change

Women in the class echo Buckwalter's concerns about change.

"It was much easier for people in my parents' generation," said Julie Brenner, a senior from Evansville,

Ind. "Mothers knew they were going to get married and raise kids. I'm not so sure about it. I'm in school to have a career. I took the class to find out how far we've come really, and how much men are willing to want to accept and want to change the roles themselves."

Like other women in the class, Brenner said that men's careers still seem to receive the highest priority among mates. But with two-career marriages rapidly becoming the norm, it appears husbands will be challenged more and more to put their families ahead of work.

"In the past, if a man had missed dinner or the school plays, Mom was always there and it was OK," she said. "I think that's going to have to happen less."

Bisno, for one, said he wants to live differently.

"It's hard because the patterns and traditions we buy into are so pervasive," he said. "I am confronting issues my dad never looked at. I'm not buying into the idea that there are certain arenas for men and for women."

For one thing, Bisno said, many members of his generation will have to resign themselves to living less comfortably than their parents.

"We can easily see that our generation will not be as financially successful as our parents, so immediately there are new burdens on our roles," he said. "It takes two incomes. There are new responsibilities and increased awareness of women's needs and desires."

Asked whether he could really put his lofty ideas into practice, particularly if he faces the demands of a rabbi with a congregation, Bisno said: "I would like to think my wife's career would be as important, that I would move for her. It's hard to think that way. It sounds very unmanly."

He and others in the class said men were sometimes given too much credit for adopting roles that women have played for generations.

Said Sandy Weil, a senior from Boston: "It seems if a man stays home and takes care of the kids, he's fantastic. But if a woman does it, nobody gives her the same praise."

Conway-Long is encouraged by the attitudes of the men and women in his class. The dreamer in him believes things might be changing.

The realist in him makes this concession:

"It's hard not to do what your father did."

On the Scent of the '90s Guy

*In the men's
fragrance field,
success is starting to
smell sweeter*

Once, every male had to have a certain red-blooded ruggedness—a tough, leather-jacket exterior, and a bold cologne to boot. Then, when liberated women forced tough to give way to tender, sensitivity became the factor that separated ordinary guys from the irresistible. Fragrances followed suit, becoming lighter and earthier and often tinged with herb or wood notes.

But today's ideal guy—neither

combine with sandalwood for a distinctive, but not overtly masculine, scent.

Yves Saint Laurent's Jazz mixes sandalwood

and rose for a classic fragrance with a whimsical twist. And Paco Rabanne's Ténéré—a daring

blend of wood, spice, floral and citrus—is a (successful) contradiction in terms.

"Sexy," in short, is being redefined. "Before, all men's fragrances had woody, citrus or green top notes with musky undertones," says NYC fragrance consultant Ann Gottlieb. "The nineties are ushering in a new

wave of light, sparkly scents."

In fact, this trend toward subtlety is causing perfume companies to rethink their suggestive advertising strategies. Emphasized now: quality and fine design (witness the bottles here). Our hope: that the man who wears these fragrances will be just as handsome and original. □

beauty clinic

warrior nor wimp—is more complex: "He's introspective. He asks deeper questions, strives for higher values," explains Maurice Roger, Chairman and CEO of Parfums Christian Dior. Because he can't be typecast, fragrances are being designed with a broad appeal: They're complicated, often combining typically female florals with light citrus or green notes. The results bridge the gap between masculine and feminine; they "offer a more intimate, cerebral seduction," says Roger.

Take Christian Dior's Fahrenheit (due out in September): Delicate honeysuckle and hawthorne



THE COLOGNE CHRONICLE

Fragrances of the past that remain present-day winners, plus a few predictions for the next ten years.

1960s	1970s	1980s	1990s
Deep woody, leathery scents meant for a man's man:	Lighter herbal, woody colognes for a man who shows all his colors:	Spice and citrus notes blended for an image of sensuality and power:	Complex blends for the complex man—predominantly citrus, floral, woods and spice:
<ul style="list-style-type: none"> • Brut by Fabergé • English Leather by Mem • Aramis by Estée Lauder 	<ul style="list-style-type: none"> • Polo by Ralph Lauren • Grey Flannel by Geoffrey Beene • Jovan Musk for Men by Quintessence 	<ul style="list-style-type: none"> • Drakkar Noir by Guy Laroche • Xerius by Guenchy Parfums • Obsession by Calvin Klein 	<ul style="list-style-type: none"> • Iquitos by Alain Delon • Bel Ami by Hermès • Saïôn by Guenë • Clubborne For Men by Liz Claiborne • Open by Roger & Gallet • Colors de Benetton For Men by Benetton Cosmetics

MEN
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A PSYCHOLOGY TODAY SURVEY REPORT

WHO IS THE NEW IDEAL MAN

OUT OF THE STRUGGLE TO REDEFINE
MASCULINITY AND FEMININITY, A NEW IDEAL
IS EMERGING, A HERO WHO
TAKES THE INWARD WAY TO MANHOOD.

In the redefinition of femininity that has engaged us for the last quarter century, manhood has received mostly reactive attention, much of it negative. Men have been condemned for sexism, for insensitivity, for macho attitudes. A new model of the sensitive male, most famously embodied by Alan Alda's Dr. Hawkeye Pierce, was proposed as a substitute — followed rapidly, maybe inevitably, by his hyper-macho opposite, Rambo.

Both pointed in their way toward the new ideal man who is now emerging, though we have to confess we did not see it until *Psychology Today* readers pointed him out to us in their answers to the survey on the ideal man that ran in the magazine last March. He is an inward-turning hero whose search is for self-understanding, wisdom and compassion. We were surprised to find that men and women have almost identical views of the ideal man. Neither measure him by his works or his chest expansion, only by his commitment to personal growth and his family.

As in most ideals, the new hero is best understood by his deplored opposite who is cynical, materialistic and

violent. Unlike traditional men in patriarchal society, the new ideal man has little interest in power politics, or the life of community. Nor does he define himself primarily through his work. His virtue starts deep within, then reaches out to his family and to the hidden pleasures of helping others.

But he is not narcissistic, not in your definition. When asked where an ideal man finds his primary sense of meaning, what theologian Paul Tillich called his "ultimate concern," you replied:

Self-exploration and personal growth	48.7%
His family	26.4%
Helping others	11.6%
Religion	6.8%
His work	4.0%
Artistic pursuits	1.2%
Financial success	0.6%
Play, sports, leisure	0.2%
Political action/power	0.2%

BY SAM KEEN AND OFER ZUR

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to be imperfect -> reflecting
the idea of "Super Man"



**Martin Luther
King Jr., an
American ideal.**

In Search of the Ideal

This portrait emerges from a long and searching questionnaire that examined the philosophy of the ideal man, looked at our current ideas about which rites of passage men must confront in the journey from boyhood to manhood, and explored the ideal man's key traits and his beliefs about women, sex, family and violence. To find out how ideal the ideal is, we also asked what makes a man score lower: What are the traits that make him good, average or inferior?

The questions obviously struck a chord. Although answering the survey took a fair amount of work, 4,466 of you responded, hundreds taking the time to include thoughtful letters. To give both sexes an equal shot at defining THE ideal, we tabulated and analyzed random samples of 500 men and 500 women who responded.

PT readers are too affluent and far too well educated to represent the average American (see "Who Answered"), but you do give us a sense of what *ideal* means to some of the nation's best and brightest pacesetters, people with a strong interest in nature and in the development of the inner life. And in your lists of famous men who are ideal (and also good, average and inferior) you identify both the positive and the negative models you look to (see "The Men of Our Dreams . . . and of Our Nightmares"). There are some fascinating differences in the lists of nominees from the men and women respondents and some amusing and telling reflections on the images of our four most recent presidents (see "Presidential Portraits").

Not that some readers didn't wonder whether the search for an ideal man, like the quest for the Holy Grail, might be mythic at best and presumptuous at worst. Ideal men, a number of you suggested, exist only in Platonic heavens or romantic novels. The very concept can be dangerous.

"My husband is an excellent man," a woman from Seattle writes. "His problem is he thinks he ought to be ideal. He says to me, 'Good enough isn't good enough.' He is tortured by the ideal of perfection."

"There aren't any ideal men," writes a Spokane woman who supervises a government office, "and the good ones I encounter occasionally in the gym, at the office, in the car pool, are facing everyday reality. They don't negotiate peace treaties, show people the

way to heaven, make a fortune in the stock market, kiss strange women. They are too busy paying for the new car and balancing budgets."

And a Michigan man who is an international education consultant asks, "Does anyone know ANYONE who is ideal for all occasions?"

Some women confessed that even if they could find an ideal man, they probably wouldn't be attracted to him. "I want a few endearing imperfections," wrote a New Jersey college student. "I admire intelligent men, but it doesn't bother me if a man thinks Thornton Wilder and Friedrich Nietzsche were receivers for the New York Giants." In a more troubled vein, others told us that the men they were sexually attracted to had many qualities they judge inferior, if not evil.

We shouldn't wonder that the quest for the ideal man met with resistance. Alexis de Tocqueville noted more than a century ago that the American character is constitutionally suspicious of elitism and aristocratic virtues. Our faith in the common man predisposes us to reject the notion of what Aristotle called the "great-souled man." While we admire heroes, we are not entirely comfortable with men who aspire to the heights. The ancient virtue of honor was mentioned as a defining characteristic only once by any respondent.

Yet for all of those who felt that the ideal was out of reach, a substantial number reported that they needed to look no further than across the room or the Thanksgiving table to find one. A significant 37% of women consider the man they're closest to (husband, lover, father, brother, friend) ideal, and an additional 52% call him good. We received an exaltation of letters in praise of men. Listen to the larks:

"My father made me feel so loved and so important that I feel ideal enough about myself to enjoy living and growing," says an Ohio woman in retail sales. A clerk from North Carolina writes: "I couldn't think of any man famous or infamous, living or dead, who could hold a candle to my husband. He supports me no matter what I choose to do." And a Missouri engineer adds, "My husband has always stood by me, and his by-words are, 'You can do it.' After 11 children, he changed jobs so we could relocate and sent me off to obtain my university degree. He may not be a '10,' but neither am I, and he's all ours."

Men are more modest: While 15% feel they've

WHO ANSWERED

MEAN AGE	36.3
HIGHEST LEVEL OF EDUCATION	
High School or less	16%
AA Degree	18%
Bachelor's Degree	25%
Master's Degree	30%
Doctorate	11%
MARITAL STATUS	
Single	44%
Married	39%
Divorced	14%
Widowed	2%
Living Together	1%
HAVE CHILDREN	46%
INCOME INDIVIDUAL/HOUSEHOLD	
Under \$20,000	37% 7%
\$20,000-29,999	19% 13%
\$30,000-39,999	19% 13%
\$40,000-59,999	15% 27%
\$60,000 or more	10% 41%
POLITICAL ORIENTATION	
Conservative	22%
Moderate	41%
Liberal	32%
Other	5%
RELIGIOUS AFFILIATION	
Protestant	39%
Catholic	23%
Jewish	5%
Agnostic or atheist	16%
Other	17%
SEXUAL PREFERENCE	
Heterosexual	86%
Homosexual	6%
Bisexual	3%
Celibate	4%

Because figures are rounded off to the nearest percentage point, some percentages may add up to more or less than 100.



Aida: Women's ideal.

lived up to their conception of the ideal man, 74% say they're good and a mere 9% call themselves average (an almost matching 8% of women so describe the man who is closest to them).

Though Aristotle would barely recognize today's ideal man, as we shall see, a strong new vision is forming. What follows are its outlines.



George Bush: We see him variously as ideal, good and average.

Philosophies of Life

We started by trying to define what distinguishes the ideal man's philosophy from that of the good man, the average man and the clearly inferior. Only four of the 19 world views we listed ranked high enough to place its holder among the ideal.

The ideal man, you explained, believes he should leave the world better than he found it, that life is a gift to be shared. Reverence for life and belief in the Golden Rule are also important.

A good man, by contrast, believes that a man's most important duty is to his family. He values doing his duty and obeying the law and feels that God helps those who help themselves. Interestingly, a good man may also challenge authority or hold the Marxist belief, "From each according to his ability; to each according to his need."

The average man doesn't want to rock the boat. He can espouse liberal views ("Take it easy, go with the flow," "If it feels good, do it") or conservative ones ("My country right or wrong," "Time is money, money is power").

Inferior men, not surprisingly, are cynical and materialistic. Like Gordon Gekko, the villain of the movie *Wall Street*, they look out for number one, take whatever they can, and believe that life is hard and then you die and that whoever has the most toys wins.

Rites of Passage

Manhood traditionally has been something that had to be earned, to be won. Do we still believe that certain pivotal events, experiences and social rituals are necessary to turn a boy into a man? For an average man to become an extraordinary one, must he undertake an additional quest, in the spirit of Joseph Campbell's "heroic journey" to achieve a mature realization of his powers?

Your answers told us that average men are still defined by the traditional rites of the warrior — initiation into manhood through the ordeal of circumcision, getting a gun, going to war and achieving mastery over women.

A step up the scale, good men are practitioners of what might be called the householder's virtues. They have successfully completed the tasks of becoming

sexually active, moving away from home, getting married, fathering a child, supporting a family, forming friendships with other men and becoming active in community affairs. Very good men do more; they dare to defy authority, to undertake an adventure. Also at that level is having found a life's work and achieving spiritual grace.

At the top of the scale you clearly recognize a kind of ideal that is heroic and spiritual but not specifically religious. The two experiences you rank highest as characterizing the passage of the ideal man are developing wisdom and becoming compassionate — exactly the virtues held in highest regard in Buddhism,

Christianity and Judaism. You also agree that the ideal man must have established his own values, be aware of his shortcomings, become a mentor for the young and face death with dignity. And you add a contemporary virtue: He must enjoy equality with women.

The Me-and-Mine Generation

At this point the portrait you paint begins to take on a distinctly modern hue — not exactly narcissistic, but definitely introspective and apolitical.

Your responses suggest that while the ideal man does not belong to the "me" generation, he might be said to belong to the "me-and-mine" generation. Self exploration and personal growth are where he's most likely to find his primary sense of meaning, as we saw earlier, but family ranks second, well above helping others.

Being a good husband and father, in fact, is central, 75% of you noted in a section of the survey that looks at the ideal man's feelings about family. And 62% think the ideal dad — no Willy Loman — would refuse any job that would require him to be away from his family a great deal. But you are not ready (70%) for him to become a househusband.

Your ideal man is still supposed to win the bread, although he doesn't have to strive to provide his family with a high standard of living. Yet, though you vote Jesus No. 1 on the ideal man list, only 6% believe that an ideal man might choose not to marry in order to be free to devote his all to his work.

More Like a Woman

The other traits you most often list are those that stress receptivity, feeling, willingness to accept help and sensitivity. It is not until we reach 11th place — a doer — that you begin to list qualities traditionally thought of as cornerstones of masculinity (see "What an Ideal Man Is . . . Most Like,").

WHAT AN IDEAL MAN IS...

MOST LIKE

Receptive, responsive to the initiatives of others	89%
Strong intellectual, moral or physical presence	87%
Pays attention to diet, exercise, health	87%
Expresses feelings of sadness	86%
Stops often to wonder, appreciate, dream	82%
Follows inner authority	77%
Even-tempered, moderate	77%
Easy to be with	75%
Nonjudgmental	74%
Willingly accepts help	70%
A doer, takes charge	68%

LEAST LIKE

Basically ignores his body	2%
Never shows pain	6%
Has mood swings	10%
Critical	14%
Introverted	16%
Always where the action is	20%
Type A personality	20%
Suave, urbane	22%

Percentages listed reflect the proportion of survey respondents who consider each of these factors descriptive of "the beliefs, attitudes or behaviors of an ideal man."



Bill Cosby: Ideal, say women; good, say all.

Your judgments echo a popular feminist theme that one Connecticut teacher, a woman, put this way: "Most men I know seem to identify masculine traits with violence. Those traits that make us human are considered feminine."

Despite the widespread support for this sensitive model of the ideal, some find it less comfortable. "We have convinced men that to be men is somehow not optimal," writes a woman from Seattle. "They should try very hard to be, well, sort of, women. But not wimps, you understand, just not quite so much the way they are. It's a damn shame." We seem to have reversed Henry Higgins's famous question and now ask: Why can't a man be more like a woman? Less than half the responses list "a commanding presence" as one of the traits of the ideal man.

In fact, the straight-ahead, damn-the-torpedoes, Type A personalities that have been admired in many leaders of the past now rank near the bottom of the qualities we seek in this "New Age" ideal. Although few see him as an introvert (16%), he is more interested in his health than in being where the action is, and in cultivating his feelings than in being critical, culturally sophisticated or urbane.

Attitudes Toward Women

The big surprise here is that both men and women believe the ideal man, while he's not traditional in most ways, has relatively traditional ideas about women. He sees women as more nurturing and intuitive than men, as less aggressive in bed and less aggressive in general.

One of the few significant differences between men's and women's pictures of the ideal man emerges in a question that assessed his feelings about women in business. More than half the men attribute to him the view that business will change women more than women will change busi-



ness; only 15% of women feel this way. It seems we have been watching different movies: Women still hope the ideal man will espouse the 9 to 5 point that women can change the system. Men have watched

Working Girl and conclude that even an ideal man would believe that power corrupts regardless of gender.

THE MEN OF OUR DREAMS...

One of the few places where men and women differ is in the famous men they choose to list (we asked for two) as most embodying the ideal, good, average and inferior man—and in the qualities they attribute to those men. The percentages are small because this was a write-in—we've listed the top 10 ideal men and everyone in the other categories mentioned by 5% of either men or women. One conclusion: We have an easier time agreeing about who we hate than who we admire.

IDEAL MEN

WOMEN SAY		MEN SAY	
Jesus	14%	Jesus	17%
Gandhi	8%	Gandhi	11%
Alan Alda	7%	John F. Kennedy	10%
Tom Selleck	6%	Abraham Lincoln	9%
Abraham Lincoln	6%	Martin Luther King, Jr.	9%
Paul Newman	5%	Thomas Jefferson	4%
Martin Luther King Jr.	5%	Ronald Reagan	4%
Bill Cosby	4%	Winston Churchill	3%
John F. Kennedy	3%	George Bush	3%
George Bush	3%	Billy Graham	3%

WHAT MAKES THEM THAT WAY . . .

Caring/loving	65%	Caring/loving	55%
Intelligent	34%	Intelligent	28%
Moral/honest	29%	Moral/honest	25%
Sensitive	29%	Leadership	19%
Family man	20%	Courage	19%

GOOD MEN

George Bush	7%	Jimmy Carter	11%
Ronald Reagan	7%	John F. Kennedy	10%
Alan Alda	6%	George Bush	7%
Bill Cosby	6%	Martin Luther King Jr.	7%
Martin Luther King Jr.	6%	Ronald Reagan	6%
Jimmy Carter	5%	Abraham Lincoln	5%
Michael Dukakis	5%	Gandhi	5%
Abraham Lincoln	4%	Dwight D. Eisenhower	5%
John F. Kennedy	3%	Bill Cosby	3%
Gandhi	2%	Alan Alda	1%

WHAT MAKES THEM THAT WAY . . .

Caring/loving	41%	Caring/loving	46%
Moral/honest	35%	Intelligent	26%
Intelligent	30%	Moral/honest	19%
Family man	25%	Leadership	15%
Humor	24%	Courage	11%

Love and Sex (In That Order)

The good news: Over 90% of you agree the ideal man cultivates intimacy and friendships. The bad news: He's not terribly sexual. Goodbye James Bond, Warren Beatty, Lady Chatterley's lover. Not surprisingly, the ideal man doesn't go in for one-night stands, but that's not all you say. Only 58% of you think sex is an essential source of pleasure for the ideal man. In fact, when we asked for a list of ideal men and their qualities, only 13 women and not a single man wrote in "sexy." But earthy sexuality still lives in Texas. A 28-year-old married nurse writes that her ideal man does not panic when she takes the initiative. "He doesn't mind when his lover chases him around the bedroom wearing nothing but thong underwear," she writes, and he's playful enough to "walk into a dark bedroom wearing nothing but a glow-in-the-dark condom." And a homemaker lusts for her ideal husband in the kitchen: "There are many times when I find him sexually attractive. But when he is at the sink, preparing dinner or doing dishes at the end of a particularly tiring day, somehow that hip action at the sink or that genuine concern for me is the ultimate turn-on," she writes.

A retired teacher from West Lafayette, IN, whose first choice for ideal man is John F. Kennedy, pinpointed some of the ambivalence we feel about sexuality and the masculine ideal. She notes that the charismatic men with take-charge personalities who have

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the potential of achieving greatly also have another side — a built-in capacity for infidelity, the need for challenge even when family is important to them.

"While I would, as a woman, desire the 'ideal man' to exhibit the characteristic of fidelity," she concludes, "it seems that to attain all the other personality traits one looks for . . . one has to be willing to compromise on that one point." A look at some of the men nominated as ideal confirms that conundrum.

Quite unexpectedly, when it comes to judgments about the kind of women ideal men would find attractive, men seem to be more idealistic in the feminist sense than women. According to men, the ideal man will be more sexually attracted to partners who are powerful and accomplished than to those who are physically beautiful. Women believe the opposite. Even in their fantasies, it seems, women cannot hope that an ideal man could move beyond society's stereotypes. Maybe the hope for our society is in the optimism of men.

This new sexual ideal for men reflects the values of a generation that has passed through the sexual revolution and learned caution in the era of herpes and AIDS. Also changing, but only slowly, is our sense of how the ideal man views homosexuality. Nearly half of you agree that he would see it as a legitimate choice; only a third think he would call homosexuality abnormal. Yet two-thirds of the survey firmly state that the ideal man is heterosexual.

The survey gave the opportunity to check off all possible varieties of sexual orientation for the ideal man, from "may be celibate" (47% concur) to bisexual (9%) and homosexual (8%). By contrast, 11% of the men and 1% of the women who answered the survey identify themselves as homosexual, a number fairly close to what experts believe is their proportion in the population as a whole.

We suspect that the letter from a male professor of religion in Florida expresses some of the tangled feelings about homosexuality that the majority of respondents continue to find themselves holding, liberal attitudes notwithstanding.



No one loves the
Ayatollah.

"I was surprised to find that I did not believe that homosexuality would characterize an ideal man," he writes, "though I believe on reflection that it can characterize a good man."

Anger and Violence

Wise and compassionate he may be, but the ideal man is neither wimp nor Dirty Harry. Most of you

(85%) agree that he can feel and express his anger without resorting to violence, unless he must fight an intruder.

You are not as certain about his relation to the traditional male rite of warfare. A majority of you (59%) say he would go to war for a cause he believes in, but 22% of you see him as a pacifist. More than 90%, however, agree that he no longer engages in those ritualized forms of violence that were a crucial part of the education of the warrior. Today's ideal man does not enjoy violent sports, doesn't fight with other men and does not hunt.

"My ideal man," writes a woman educator from the Philadelphia area, "rarely raises his voice in anger, refuses to fight even verbally, has a keen sense of humor and is able to adapt to the crisis of the moment. He hardly ever criticizes, but offers helpful, tactful suggestions."

The Inward Way

Historically speaking, the most startling finding of our survey is the degree to which the current ideal of manhood is apolitical. The new ideal man may be compassionate and wise, but the sphere of his caring and action is actual-

ly very narrow. Like the Epicureans, he is more likely to be found tending his own garden and looking after his own family than he is to be deeply involved in political action.

As we considered these findings we couldn't help thinking of Aristotle's definition of man as a political animal. During the time in classical Athens when democracy was born, manhood was defined by political participation (we'll ignore for the moment the Athenian denial of citizenship to women and slaves).

During the writing of this report we paused fre-

...AND OF OUR NIGHTMARES

AVERAGE MEN

WOMEN SAY		MEN SAY	
George Bush	19%	Ronald Reagan	19%
Ronald Reagan	17%	George Bush	15%
Jimmy Carter	5%	Oliver North	7%
Dan Quayle	5%	Jimmy Carter	5%
Gerald Ford	5%	Dan Quayle	4%
Oliver North	2%	Gerald Ford	3%

WHAT MAKES THEM THAT WAY . . .

Family man	17%	Caring/loving	16%
Bland/dull	15%	Bland/dull	11%
Moral/honest	13%	Family man	10%
Caring/loving	12%	Moral/honest	10%
Intelligent	12%	Hard worker	8%

INFERIOR MEN

Adolf Hitler	15%	Adolf Hitler	28%
Ronald Reagan	9%	Ronald Reagan	12%
Richard Nixon	7%	Richard Nixon	10%
Jim Bakker	7%	Jim Bakker	7%
Ayatollah Khomeini	6%	Ayatollah Khomeini	7%
Donald Trump	6%	Charles Manson	7%
Charles Manson	5%	Donald Trump	3%
Archie Bunker	5%	Archie Bunker	3%
Morton Downey Jr.	5%	Morton Downey Jr.	3%
Sean Penn	5%	Sean Penn	2%
Mike Tyson	5%	Mike Tyson	1%

WHAT MAKES THEM THAT WAY . . .

Egocentric	34%	Immoral	32%
Immoral	30%	Egocentric	23%
Violent	19%	Greedy	17%
Greedy	15%	Bigoted	16%
Insensitive to others	15%	Exploitative	14%
Stupid	15%	Insensitive to others	13%



Oliver North:
Merely average.

quently to watch the dramatic news of the democracy movement in China where thousands of young men and women without weapons were facing down armed soldiers and tanks. Their example made us wonder what would become of a nation whose ideal men remain within the ghetto of privacy.

Can an ethic of personal growth create a sufficiently strong sense of community to preserve freedom? We doubt it and so, in a sense, do you. Your view of the hero within is less limited than it might appear from some of these results. Accompanying his commitment to inner growth, you say, is a philosophy of life that stresses leaving the world a better place than he found it. And while few of you consider that an ideal man finds his primary sense of meaning in religion (6.8%) or politics (2%), you place Jesus and Gandhi at the top of your list of admirable men. In fact, political figures occupy the first 9 places in men's affections and 6 out of 10 in the women's list.

What we are seeing is a new ideal of manhood in the making, born of the chaos of shifting world views, gender roles, goals and dreams. It's been a rough ride from the '60s to the dawn of the '90s. Something's dying, something's being born.

At long last the ideal man has escaped the compulsive extroversion that has shaped the minds of men since somebody invented clocks and score-keeping. He has lost some of his involvement in the traditional "masculine" public world — his striving for success at any cost, his obsession with power — but has gained access to the "feminine" inner world of feeling, receptivity and spirituality. He is more sensitive, has more self-doubts and is no longer such a tower of strength — unbending, substantial and solid.

As a male writer from Pennsylvania suggests, "The ideal man is not hard and unyielding as a piece of granite, but is rather fluid like a body of water, able to change shape, freeze or boil, yet still retain the watery essence. He can become what the situation demands. If there is a need for an authoritarian leader, he can play that role. If there is a need for a diplomatic peace finder, he can be that too. Inherent here is the ability to discern the need of the moment."

You told us in many ways that you want the obsolete but habitual connection between masculinity and violence severed. But you have not yet found a way to connect the kinder and gentler virtues you admire with that untamed quality — wildness and passion — that seem necessary for virility. Robert Robert Bly, the bard of the men's movement, also has noticed this trend. Many modern men, he says, have developed softness but lost "the wild man" in the process.



Nixon: Still inferior after all these years.

PRESIDENTIAL PORTRAITS

Our mixed feelings about our recent history are vividly present in the lists of famous men (previous page). Ronald Reagan has the dubious distinction of making the top 7 in each category (women, however, leave him off their ideal list). Though it's too soon to close the books on George Bush, he is seen variously as ideal, good and average. Both sexes see Jimmy Carter as good or average. Men remember Eisenhower as a good man, women don't mention him. Michael Dukakis makes the women's good list and is ignored by men. As for Gerald Ford, the verdict of both sexes is "average." And the years have not dimmed the memory of Watergate — Nixon is #3 on the inferior list, mentioned more often than Khomeini or Charles Manson.



Reagan: The only person to make all four lists.



Jimmy Carter: Good, not ideal.

In these days of rapid change in gender roles, men no less than women are faced with impossibly high expectations. If the new superwoman is supposed to combine all the aggression, dedication and ruthlessness necessary to succeed in business with the ability to nurture, the new superman is supposed to be sensitive and self-actualizing, not too concerned with money or career — but he must still be ready to fight to protect home and country and competitive enough

to make a decent living for his family. No one says how these apparently contradictory qualities could fit within the same psyche. As a married college student from White Plains, NY, told us, "Men have it rough emotionally. Women want them to be strong, rugged, tough, aggressive and very successful at their careers, but if they are, they are thought of as being overly macho or sexist."

A final word of caution. We think the vision of the ideal man presented here — kinder, gentler, receptive, apolitical — is widespread in American culture.

A woman who writes romance fiction tells us that the trend in her field has "moved away from the tall, dark, wealthy, powerful, enigmatic, moody, macho hero to ones who are successful (although not necessarily rich), friendly, compassionate, humorous. The macho John Wayne types seem to be on the wane, but neither are the editors looking for too-wimpy Alan Alda types."

When we compare your views with the results of additional research we're planning with less affluent, blue-collar and military populations, we may find the picture shifts somewhat.

Quite a few of you thanked us for inviting you to pause and think about your ideal of manhood. Men said the questionnaire helped them clarify their values and goals; women, that it suggested standards by which they could evaluate what they wanted in their relationships with men. And that is really the purpose of this conversation. Ideals are distant stars by which we can set our compass. If we never reach them, they nevertheless help us travel more wholeheartedly in the direction we desire to go. □

Sam Keen, Ph.D., contributing editor of Psychology Today, is working on a book about men. Ofer Zur, Ph.D., is a psychotherapist in private practice in Berkeley and Sonoma and is on the faculty of the California Institute of Integral Studies in San Francisco. Survey results were tabulated with the assistance of Steven Pulos, Ph.D., a research associate in the Psychotherapy Research Project, Department of Psychology, University of California at Berkeley.


Inherent sex roles based on physiological traits?

When

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**Less macho but more demanding.
More romantic but less committed.
Are men taking women to heart
or just stringing them along?**

men have changed

 "Ten years ago, my ambition was to make love," says my friend Jeffrey, a teacher. "Now my ambition is to talk."

While Jeffrey's declaration could be a commentary on the Age of Safe Sex or his own libido, he is instead reflecting on how much men as a group have changed.

Men and change—these are not words you often hear in proximity. In fact, we've always tended to consider the capacity to change a female virtue. A woman's body, emblematically, undergoes monthly change, and a far more pronounced one during pregnancy.

Men are, or were, supposed to embody steadfastness, to be suspicious of change and whimsy. From the classic male viewpoint, changeability evoked thoughts of his mate's trying on, then throwing off, outfits fifteen minutes before they were to meet another couple for dinner.

Over the past quarter century, the women's movement further fueled the idea that changing was women's work, as it influenced women to alter profoundly the way they thought, worked and related to the world and to men.

If women were going to change *that* much, then we men had no choice but to change, too—yet, as a sex, we weren't particularly good at it. This was partly because while women were changing by unlocking their personalities, men were changing correspondingly by restraining theirs, trying to fortress whatever it was that made them men.

Yet change we did, if more gradually than women. We changed because it was in our best interest to do so, because it would improve our lives. Some of these changes have become evident only in the last five to ten years, while others have been taking shape for a generation. Some changes you may view as reversals, steps backward in our evolution. And of the changes I will talk about, some—our attitudes about masculinity and chivalry, for example—may even seem to contradict each other. In certain ways, though, each change is an extension of the others.

1 ~~More~~ **less** masculine.

Masculinity, may it rest in peace, once defined men. It meant we were tough, macho, independent, strong, protective. It meant the showdown scene in *High Noon*, Babe Ruth swatting a homer.

Today, masculinity stands for very little that is meaningful in America, at least in the lower forty-eight and Hawaii. "Masculinity isn't good for anything anymore," says Michael, a stockbroker. "You no longer need someone with big forearms to get things done."

While that's not exactly true, Mike—big forearms certainly come in handy if you're a logger or fireman, or a sailor working the 16-inch guns on the U.S.S. *Missouri*—"masculine" has come to be the word we use to describe any of a variety of silly or blustery or obnoxious male displays: belching the alphabet, spiking a football, attempting a hostile corporate takeover. In our service-oriented economy, where the average man is more likely to be hammering away at a computer keyboard than a two-by-four, masculinity has become somewhat obsolete.

At first, this might appear to be good news. Who would not be heartened to think that men were renouncing such traditionally masculine trappings as aggressiveness or remoteness or those dark blue gym shorts with the white border? But look again and you may see that lately, something in men is missing or at least eroding.

One of the triumphs of feminism is that it *added* to women while it changed them. As a movement, feminism created a sense that women were something other and more than wives and mothers, partly by encouraging them to discard certain aspects of femininity and replace them with traits traditionally considered masculine. Once that was accomplished, women felt freer to accept their natural ability and desire to nurture, so that today, having a job and having a family are both seen as honorable.

Men have not enjoyed a similar kind of block-building of their collective personality. Part of their masculinity has been deemed superfluous and has been gradually stripped away, but as yet it has not been replaced by anything. Many men feel fleeced of a certain measure of control, status

(Continued on page 198)

By Andrew Postman

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5 WAYS MEN HAVE CHANGED

Continued from page 171

and identity. Pete, a biologist, isn't sure where to find a suitable esthetic to replace the one he may have lost. "I think we're supposed to let our 'feminine' qualities surface now," he says without conviction.

There's an upside to all of this. While men don't know quite what to do with their urges for power and control, they do have a more abiding belief in sexual egalitarianism. On a Sunday afternoon you can find many more young fathers pushing their kids on the playground swings than you would have a generation before. The image of even the most classic male role models is softening. "Whenever you see an article on Michael Jordan," says Laurence, an ardent basketball fan, "they show him at home, with the family. Next he'll be vacuuming."

That's all to the good. But men "are sort of on the defensive to salvage what, if anything, is truly ours," says Louis, a teacher. "How do you show you're macho anymore? Unbutton your shirt to the navel?" There must be more productive outlets for excess testosterone than watching sports all weekend.

Ted, a financial analyst, says not to worry, that we're merely going through a masculinity recession. "This will blow over. Masculinity will return and succeed as a backlash now that feminism hasn't aged well as a high-profile media event. Yeah, I'd buy a ten-year bond in masculinity futures."

While I agree that the status of masculinity is, like basically everything else in the universe, in constant flux, I don't agree that it will return fully and widely to its pre-Alan Alda glory. The continuing march of technology and information—both of which tend to reduce, rather than promote, differences between the sexes—along with men's eternal desire to understand women in order to be comforted and loved by them, will free men of the need to reenact the opening scene from *2001*, at least any time soon.

We think harder before marrying.

2. Joke all you want about the overaged bachelor—how he won't make a commitment or discuss marriage, how sweat dampens his forehead at the very mention of the "C" or "M" words, how his condition has even earned a semiofficial designation ("The Peter Pan Syndrome"). More likely, you don't want to joke because you find nothing funny about him, particularly if you've been dating him for more than six months. More likely

you are exasperated or disgusted, or you've cultivated, for now, a slightly tolerant, patronizing "There, there" attitude toward his lack of commitment. Why haven't we grown up, for God's sake? What are we waiting for? Are we scared to make the wrong decision, to lose our freedom, to sacrifice the chance to sleep with one more woman?

It's often a bit of each, but our reasoning is not always as callow as many women think. Young men's hesitation about marriage is born, first, of a wariness of the institution itself. Baby Boomers came of age as the perception of divorce went from being the last, worst refuge of troubled spouses to a social cliché. "We're especially attuned to the importance of making a good choice of spouse," says Scott, a commercial artist. For him, watching the 1982 film *Diner*, about the friendships of several men on the verge of adulthood and marriage in the late 1950's, "stirred earthquake feelings because it depicted our parents at the time when they were meeting, getting married, having us. I was shocked that people who seemed like total strangers got married—and those total strangers up there were just like my mother and father. I remember thinking how little thought my own parents probably gave to the question of whether they knew themselves or were suitable for each other."

Scott's parents divorced when he was twelve. He would rather wait "too long," he says, or even not marry at all than again experience divorce firsthand or make children go through it. And so, he says, "I'll just take my sweet time before I make my decision. I see no other way."

Another reason we men move toward marriage at our allegedly glacial pace—at least compared with our fathers—is that we must first develop a certain emotional aptitude. "Today," says James, "a man must talk. He can't simply call the shots like Dad did when he and Mom were starting out. That's a big change. So now I'm committed to *knowing* whatever woman I'm with, knowing how I am *with* her. I feel the need to secure a good relationship *before* marriage." Once we do so, we feel more optimistic about the chances for marital health—but we must establish the relationship *first*.

John, a filmmaker, agrees. "All of this enforced talking-things-out takes time, and then that's interpreted as cold feet, which it isn't. I think I have a better shot at avoiding a rotten marriage than my parents and their friends did."

David, a banker, offers a more anthropological and disturbing theory about why men now wait longer to settle down. "I think the greatest change in myself and in

men in general—it's a really insidious trend—is the growing sense of our bargaining power, or leverage, vis-à-vis women. In the early eighties, there was a dip in our sense of power and ourselves. But we men are back to thinking we're in the catbird seat, that reproductively and financially we can outlast women. We can hang in until our mid- to late thirties—about ten years longer than women can. As we reach that age, with our greater earning power, we appeal to a wider crop of women, and our field of operation goes from, say, that of the impoverished postgrad to the comfortable businessman; it's virtually unlimited. But a woman who wants a family? She has a much narrower window of opportunity."

We expect you to make money.

3. Why not? A man who feels this way has nothing to lose but his car payments. "I tend to discount the mate potential of a woman who isn't serious about a career," says Alan, a science writer. "If she doesn't care, I wonder, 'Is she going to be too dependent?'"

In the nineties, it is not considered a sign of weakness for a man to count on the addition of his mate's income to help the couple gain the life comforts they wish for. "Relationships today live or die because of balance," Alan says, "and money's a big part of that. It would break my spirit or my girlfriend's if either of us wasn't making a significant cash contribution."

Men in their twenties and early thirties accept without question the common sense of shared financial responsibility. Growing up, our female peers seemed as intent on careers and making money as we did; today's young men take as a given the correctness of equal professional opportunity; and frankly, the American economy is not as robust as it once was. Ken, a district attorney whose wife, an accountant, is pregnant, asks, "What's going to happen after we have the baby? It's not just that I like the double income; I've become dependent on it! Right now, Ann makes as much as I do. It's very seductive to have what both incomes allow you, and traumatic to lose it, even for a while."

Another friend echoes Ken's ambivalence about the abrupt financial change a family encounters with the addition of children. "I never would have guessed that I'd be disappointed that my wife would just stop earning money when we had a child," he says. "My father said it was always a struggle for him—before we kids showed up, and after. For me, there was no struggle when my wife and

I were both working. Now there is, because she dropped out to stay home with the baby. Of course, I don't *resent* her. But at first I thought, 'So much for the new generation.'"

We crave romance.

4. So maybe we're not romantic all the time, and maybe not as fervent as some women would like. But at least we're more romantic as a group than men were just one deritualized generation ago—the era that brought you free love, acid trips and those social revolutions that helped bring on the anti-war movement and bring down the House of Nixon. Today, romantic courtship and male chivalry exist in an environment where they at least won't suffocate.

Various fiascos of the late eighties—the scourge of AIDS; the unmasking of the women-can-have-it-all myth; the continued failure of sexual liberation to improve marital success; a general rightward shift in national politics—conspired to put a premium once more on tradition. Young men's views on romance are demonstrably different from their predecessors'. "Don't quote me," says a friend I'm disobeying, "but I feel sorry for all the men who slept with anyone and everyone they wanted and never knew what it's really like to court a girl." Another friend says, "Good romance and courtship depend on bridging distances. I'm turned on by distance—balconies to call up to, sex to anticipate over time." Men *do* want romance.

The notion that men may once again be chivalrous with impunity—that we may come out from behind closed doors in order to hold them open—became apparent to me a couple of years ago. My girlfriend and I, who alternately treated each other to dinner, were dining with two other couples. When the bill came, I realized that I had no money. Seeing this, she took my hand under the table and stuffed into it money for both of us, so I could then "pay" our share. At first I was surprised, then disapproving, then tranquil. She had propped up the image of my chivalrousness not because I'd asked her to but because *she* wanted to. And if that's what she wanted, then I was happy to play along.

This shift (is it a retreat?) toward romance and chivalry extends to the broader realms of tradition and the roles assumed by men and women. When couples move in together, they're often surprised by their own apparent willingness to act, more than occasionally, in ways that make them resemble their own parents.

(Continued)

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5 WAYS MEN HAVE CHANGED

Continued

Todd and his girlfriend thought of themselves as the modern, sexually egalitarian, two-earner couple incarnate—until they moved in together. "I come home from work, sit down and read the newspaper, and Rachel starts making the dinner—which is not how things should be. I feel like I'm in the middle of a Fred Flintstone episode, or I'm Ed Norton from *The Honeymooners*. I feel myself lapsing into this role. Until I started letting it happen to me, I thought this was the kind of behavior people had to be cured of."

Another friend admits that only after he had both a wife and child did he appreciate how much he relished the idea of traditional married life, the realization of it hitting him with all the force of a Let's-get-Mikey-to-try-it... Mikey-likes-it... **MIKEY-LIKES-IT!** epiphany.

We're more fluent in your language.

5. Ed, a management consultant, sees emotional evolution as men's most important change. "Women think you're dysfunctional if you can't really open up or be honest, and men have come to see how much women respect and appreciate that capacity."

The trend toward greater openness will continue so long as men get positive results from their efforts. "After a couple of years of leading a wayward life and sheltering my feelings," says Ed, "I became involved with a woman who asked this openness of me, and I see now that there's some kind of payoff. By talking, you can expedite things in the relationship, and if something is going to flourish, it flourishes sooner." Men, he believes, are dominant on physical and financial terms; personal and psychological terms are "where women have the upper hand, in emotional leverage."

There are other examples of men's modest but ever-growing contributions to the emotional arts and relationship sciences. At parties, young men don't automatically scurry off to bond, as their fathers did before them. Phil, though lower-rated than Oprah, has been talking about his feelings longer.

Many men have also come to understand that they can communicate with women only after they understand themselves, and at least a few men out there seem to be making earnest stabs at it. *Iron John*, a book on male adulthood by the poet Robert Bly, made *The New York Times Best Seller List* for twenty weeks as

of the beginning of April, and for several years Bly has led nationwide seminars on male self-discovery. "Men are as competent about human emotion as women," says Nicholas Davidson, in *The Failure of Feminism*. "They are just less interested in spending equally large amounts of time [on it]."

Despite the evidence that men are different today, skeptics still believe that boys will be boys. Men who are men are annoyed by the charge that they are slow to change. "Why," asks Louis, a teacher, "do women's magazines write in this tone that suggests men are still walking around like gorillas, and that women need to heave anything in their path, whole clusters of bananas and kiwi fruits, to get them to stop and be human? Most of us are not like that anymore."

Yet don't we simply assume that women understand themselves better than men? A few years ago, my then-girlfriend and I made a time-saving pact: Whenever we had a disagreement on some emotional issue, we would simply assume that I was the one at fault. It was a joke, but the not-very-veiled message was that, of the two of us, I, as the man, was the emotional greenhorn. Although we made our pact in jest, I'm not sure I should have made it then, and I certainly wouldn't make it now.

To be plain, women don't understand themselves better than men. You simply understand yourselves in the way that women understand themselves, while we understand ourselves in the way that men do. What has hampered us at times has been the idea that *we should try to understand ourselves in the way that you understand yourselves*. A man can actually sprain his psyche trying to do this.

We will change at our own pace, in our own peculiar way. Spencer Tracy once responded to the charge that he was in a rut by saying, "Yes, but it's a rut I happen to like." Men will continue to change only so far as it serves us, in the broadest sense. What exactly does that mean for women? It means that every new change you make is noted by us. That as your relation to us changes, we will change ourselves until we are more fulfilled. This, in turn, is good for you, since we can't find fulfillment without also somehow fulfilling you.

Change is led by women; men follow. But it takes two to tango. So, in the dance of change, don't worry that we can't keep up. We can and we will. We wouldn't want you to change partners. ●



MARKETPLACE

Men



MEN ON THE VERGE

Alan Alda or John Wayne? Men in the 1990s are caught between the competing images of sensitive family man and tough-guy cowboy. With one hand firmly grasping the trappings of masculinity, men—dissatisfied with the traditional American dream—also are embracing values they expect to yield personal, inner fulfillment. Are they on the verge of revolution? Maybe. In the meantime, marketers have found success in appealing to each man's independent spirit.

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THE '90s MAN: COWBOY OR WIMP?

Appealing to men's softer side while reminding them of their masculinity is quickly becoming the marketing method of choice.

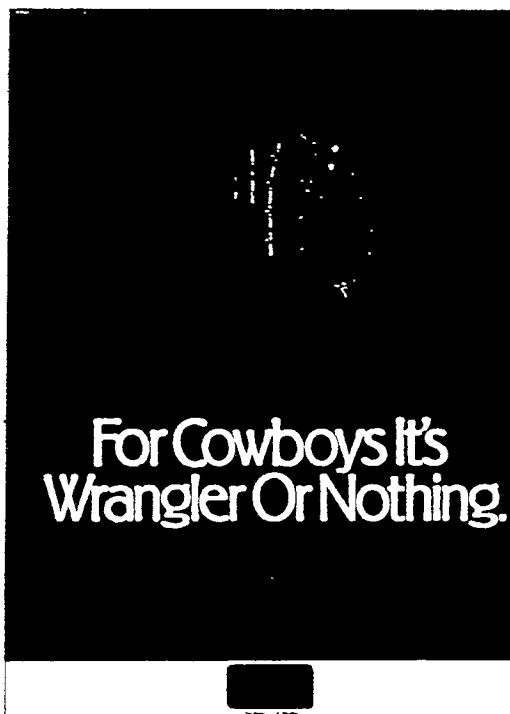
BY DIANA MINARDI

Next year marks the 30th anniversary of Betty Friedan's *The Feminine Mystique*, the book that forever redefined women. So perhaps it's finally time that men also went through some redefining.

If Friedan's book has counterparts today, they are Robert Bly's best-selling *Iron John* and Sam Keene's *Fire in the Belly*, both of which imply that a men's movement is under way and that there's been a fundamental shift in the male psyche as he struggles to get in touch with his masculine, "wild" side. At least that's what the books claim.

The reality seems to be that while men are changing, no one has been able to yet explain exactly what they are changing into. According to a Playboy/Roper Organization study, 58% of men polled said they knew nothing of a men's movement; 28% said they knew very little. Only 3% said they knew a great deal. This confusion, as one might guess, poses problems for marketers—not to mention for men themselves.

Is today's man sensitive or tough? Provider or nurturer? Cowboy or wimp? Some answers are beginning to emerge. Says Jane Fitzgibbon, senior vp and group director of Ogilvy & Mather's TrendSights: "We have a good grasp of



Tough but sensitive: Wrangler deftly plays the elements of the "new" male in its ads.

what women are seeking, but I think what we are finally seeing in the '90s is men's reaction to the women's movement. The first thing men did was to say, 'If women don't want to be constrained by stereotypes then we don't either. If they don't want to be Betty Crocker, then we don't want to be John Wayne.'"

Who do they want to be? If there is no personification of the '90s male, research is providing hints about what this man would look like. And the push away from

the too-tough John Wayne is right on target. According to the Playboy/Roper poll, 71% of the men surveyed said they wanted women to perceive them as "sensitive and caring"—only 15% said "rugged and masculine." Meanwhile, GQ magazine's American Male Opinion Index Part II found that 84% of men surveyed ranked family first of the things that mattered most to them; 65% said personal growth and fulfillment were very important.

This focus on personal enrichment is also evident in an increased concern with physical appearance. In 1990 more than half the men in the GQ study agreed that "the way you look strongly affects the way you feel and act." Back in 1988, 32% of men surveyed by GQ said they spent an average 45 minutes a day on grooming. By 1990, that figure had jumped to 40%.

Marketers and advertisers recognize a good thing when they see it, and many have already seized on these social changes as opportunities to sell to men in a whole new light—sometimes featuring them in ads in unconventional roles, like cooking meals or caring for baby. And in many cases the pitch is identical to that used to reach women.

For example, in ads for Clinique's hair gel for men and Clinique hair gel for women the only difference is the gender of the hand holding the product in the picture. The style and message—that hair gel makes hair easier to style—are otherwise the same.

Bic Corp. took lessons learned from the women's market—that women pay attention to skin type—and applied it to men as well. Now its new line of disposable razors for men provides different blades for different skin types. "We recognized that there was a category that was underserved," said Adam Hanft, president of Bic's agency, Slater Hanft Martin/N.Y. "Perhaps men's changing role made it easier for some to acknowledge they had sensitive skin."

In the old days, women did the bulk of shopping for their men—food, clothing, toiletries, household goods. In the '90s,



BIC shaver in a tub: For men, appearance is a high priority. Nearly half spend an average 45 minutes a day on grooming.

men have finally emerged as regular shoppers, and marketers are going after them directly. *GQ* publisher Michael Clinton says he's noticed a change in the kinds of advertisements running in his magazine. "Today we have toothpaste, deodorants and shampoos—all of which specifically target men," he says. In a 1991 Maritz Marketing Research survey, 69% of men said they did all or most of their shopping for clothing or personal items. The numbers changed only slightly after marriage, when 61% reported doing the majority of their own shopping.

But retail marketers haven't entirely abandoned using women to reach men. If women aren't doing the shopping directly, many still wield heavy influence on men's purchasing decisions. A growing list of traditional male manufacturers—including Phillips-Van Heusen Corp. and The Manhattan Shirt Co.—have started advertising in traditionally female publications such as *Glamour* and *Vanity Fair*. Wrangler is considering going the same route. "Men are a lot more fashion conscious today, but at the same time women are saying, 'I'll use my influence on what might look good on you,'" says Meryn Rozet, svp/management supervisor on Wrangler at The Martin Agency/Richmond, Va.

Wrangler has already taken women's influence on men into consideration—the deftly playing up the "new" male—series of TV spots for its menswear. In one, a woman narrator tells how her

husband gives her the perfect gift: a weekend alone while hubby and kids explore the great outdoors—wearing Wranglers, of course. According to Rozet, Wrangler is trying to sell image as well as product in these ads. "We show the softer side and that's an important part of a man's make-up," he says. "He loves the outdoors, but he's also a family man."

Appealing to men's "softer" side while all the

time reminding them of their masculinity is quickly becoming the marketing method of choice—even among products that in the past were sold in a hard-line appeal to machismo.

Faberge's Brut, for example, has abandoned such traditional male icons as Joe Namath, Wilt Chamberlain and Muhammad Ali. In their place is actress and model Kelly LeBrock, who addresses the question "What is the essence of man?" in Brut's new television campaign from Lintas:N.Y. Coos LeBrock, whose narration is intercut with shots of male hunks: "It's in the way he holds a drink or wears his clothes, the way he talks, and walks."

"The macho approach to masculinity is something that was left behind in the '70s," explains Bill Ecker, director of marketing for Brut. "The things that make men special today are actually very commonplace. Every man has his own individual and unique style."

Perhaps that is why no one has yet been able to define or embody the '90s man. Instead, the challenge for marketers today is to appeal to each male's spirit of individuality.

"We have pretty much treated the male as a homogeneous market, but men represent very broad segmentation," explains Roobina Ohaniara, associate professor of marketing at the Emory University School of Business in Atlanta. "We just can't sell them white underwear and basketball players anymore. We have to cater to their needs."



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FOR MEN, DARK THOUGHTS OVERTAKE IDEALISM

Is there a nascent men's movement afoot in the United States, as many contend? If so, the first steps of this revolution have been backward rather than forward. According to just-released data from the 1992 Yankelovich Monitor of 1,250 men aged 16 and older, American men may be poised for major change, but they are less happy and more isolated and cynical than ever before.

In 1991, 27% of men reported being "very happy" with their lives. In 1992, that figure dropped to 24%. The recessionary economy, at least in part, is at the root of this unhappiness: Men are focusing more on money and less on mystery and adventure.

But there is also a disturbing generalized disillusionment with American institutions, especially government and business. Monitor found that unethical behavior in federal and local government, unfair business practices and the troubled economy have turned the American male into a cynic who believes "you can't count on anyone."

As idealism and optimism wane among American men, the majority believe they have to forgo their own ethical code to succeed in our culture. Nearly three out of four agree that "the person who doesn't learn how to compete within the system has no chance of succeeding." Only 66% agreed with that same statement in 1991.

For an increasing number of men, playing the game

**A special report on market trends and characteristics
by Yankelovich Clancy Shulman.**

sometimes means playing the hypocrite: "The best way to get along is *not* to tell people exactly what you think of them" say 56% of American males in 1992. In 1991, only 44% of men agreed with that statement.

Neither is altruism a strong

proved. This year, that figure dropped to 38% (see chart, page 38).

What do men want in 1992? Despite the preoccupation with the country's economic outlook, men appear to be searching for less tangible symbols of success and accomplishment

Adisillusionment with American institutions has turned the American male into a cynic who believes "you can't count on anyone."

suit of men today. Maybe the problems seem too big, maybe money seems too scarce, but 56% of American men believe that "people living in parts of the country that are relatively free of social and economic problems should not be expected to bail out other parts of the country that are less fortunate." In effect, American men seem to be saying, "I don't expect anything from you . . . don't expect anything from me."

These negative attitudes are translating into the marketplace. Across a wide range of industries—automobile, entertainment, apparel, banking, food and communications—men's ratings of the quality of products and services have noticeably declined.

For example, in 1991 44% of men said the quality of American products overall had im-

proved. This year, that figure dropped to 38% (see chart, page 38).
What do men want in 1992? Despite the preoccupation with the country's economic outlook, men appear to be searching for less tangible symbols of success and accomplishment

in their lives. While traditionally men have taken pleasure in acquiring status through possessions such as "owning an expensive car," the number who now seek fulfillment in such material goods has dropped precipitously from 43% in 1991 to 32% this year. Now, 67%—a 12% increase from 1991—speak abstractly about success as "being able to afford the things that are important."

1991 to 35% in 1992. This need for control is expressed by men of all ages. Even members of the mature market (age 50 and over) show no sign of slowing the hectic pace of their lives.

When men do have leisure time, more are using it to watch TV sports. Ninety-three percent watch sports "at least occasionally," compared to 81% in 1991. This increase was consistent among all sports, including golf and tennis.

What do men want from women in 1992? Since 1971 American men have shown greater support for women having careers than women themselves. But this trend is reversing itself. Some 77% agree that "even though men have changed a lot, women are still the main nurturers"—up from 73% in 1991 and 70% in 1990. The number of men who believe that women with small children should consider part time work rose from 27% in 1991 to 32% in 1992.

These data suggest that when it comes to women's roles, men may be moving to a middle ground that combines elements of reality ("Our family needs the second income") with elements of wishful thinking ("The man should be the family provider"). Indeed, when asked for the best descriptor of masculinity, "being a good provider" tops the list at 37% for women and men. Being "dependable" ranks second at 22%, while "just being born male" follows at 19%. These percentages are virtually unchanged since 1981.

CHARTING THE MARKET

WHAT MEN BUY

Top 10 packaged goods categories, ranked by total men's spending

Category	Annual spending (\$ billions)	Category	Annual spending (\$ billions)
Tobacco & accessories	5.5	Liquors	1.9
Carbonated beverages	3.5	Cereal	1.8
Milk	2.3	Pet food	1.8
Beer	2.2	Hardware/tools	1.7
Bread & baked goods	2.1	Paper products	1.6

Source: Nielsen Home Scan Spring 1992

Top 10 product categories, ranked by men's purchases

Category	% of buyers that are men	Category	% of buyers that are men
Liquors	59.8	Floral/gardening	42.9
Automotive	56.6	Seasonal	42.8
Beer	54.7	Light bulbs/electric goods	42.7
Wines	49.1	Charcoal/logs/accessories	42.1
Shaving needs	43.9	Bottled water	40.1

Source: Nielsen Home Scan Spring 1992

TOP BRANDS

Men ranked 147 brands on a scale of 0-10 on their perceived quality. Here are the top 40:

Brand	Average rank
Disney World/Disneyland	8.24
Kodak film	8.08
UPS	8.01
Levi's jeans	7.88
Hallmark greeting cards	7.82
Mercedes-Benz automobiles	7.78
AT&T long-distance service	7.77
IBM personal computers	7.63
Fisher-Price toys	7.59
Michelin automobile tires	7.59
Campbell's soup	7.55
Federal Express	7.52
Arm & Hammer baking soda	7.52
Hershey's milk chocolate candy bars	7.52
Tylenol pain reliever	7.44
Lego toys	7.43
Tupperware kitchen products	7.39
Crest toothpaste	7.35
Wal-Mart stores	7.34
Oshkosh B'gosh children's clothing	7.32
Snickers candy bars	7.31
Rubbermaid kitchen products	7.29
Universal Studios	7.28
Goodyear automobile tires	7.25
Nike athletic shoes	7.25
Cadillac automobiles	7.23
Hilton hotels	7.19
Coca-Cola	7.17
Regional Bell telephone service	7.16
Marriott hotels	7.15
General Electric major appliances	7.15
Minute Maid juices	7.15
Playskool toys	7.13
Lenox fine china	7.12
Pepsi-Cola	7.11
Sony televisions	7.10
BMW automobiles	7.08
Whirlpool major appliances	7.08
Lexus automobiles	7.07
Gillette razors	7.05

Source: Total Research Corp. (EquiTrend)

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Golf Illustrated

For details on this unprecedented campaign, contact Ernest J. Renzulli at 1-800-858-1093 or 212-532-0020.

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MARKETPLACE: Men

CHARTING THE MARKET

FATHERS' DAYS

Things they do with their kids

	Men with kids under 18	Men with kids 18 and older
Eat dinner	82%	86%
Watch TV	72	66
Play sports/games	57	47
Read	54	37
Weekend outings	53	46
Go to restaurants	53	49
Go shopping	50	33
Do homework	44	46
Go out for entertainment	42	37
Work on hobbies	37	32
Take day off	23	15

Source: Playboy; The Roper Organization

VIEWING HABITS

Average hours of TV usage per week

Primetime	8 hours, 43 minutes
Total Day	27 hours, 43 minutes

Most viewed program types

Type	Total male viewership (millions)
Feature films	5.8
Suspense/mystery	5.6
Situation comedy	4.8
General drama	4.6

Top 5 shows among men

Program	Rating
60 Minutes	13.1
Roseanne	10.0
Unsolved Mysteries	9.8
Primetime Live	9.1
Cheers	9.1

Source: Nielsen Media Research, April 1992

LOSING VALUE

Percent of men who believe quality has improved in:

	1991	1992
Imported cars	54%	47%
Domestic cars	57	50
Clothing	33	26
Cosmetics/toiletries	28	18
Convenience foods	47	41
Newspapers	28	21
Television programs	30	24
Magazines	31	21
Radio programs	32	26
Cable/pay television	33	28
American products (overall)	44	38

Percent who believe the service has improved in:

	1991	1992
Supermarkets	44%	36%
Banks	33	24
Fast-food restaurants	34	26
Long-distance phone service	38	38
Local phone service	34	33
Department stores	30	23
Full-service restaurants	25	20
Hotels	27	22
Air travel	24	18

Source: Yankelovich Monitor

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SPENDING TIME & MONEY

Activities in which men participated during a six-month period

Dining out at a restaurant	91%
Reading magazines	83
Shopping for clothing	76
Listening to music tapes, CDs at home	76
Entertaining friends at home	75
Watching cable TV	71
Renting a movie	70
Reading books	69
Dinner parties	61
Attending a movie	60
Cooking for fun	59
Attending sports events or games	55

Things they bought during the six months:

Set of sheets, towels	51%
Cookware	44
Furniture	50
CD player	18

Source: GQ

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